

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."—ISAIAH.

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HOPE.

BY O. PRATT.

HOPE is the desire of something good, accompanied with a belief that it is obtainable. The laboring man has hope that he shall obtain his wages, that is, he desires his promised reward, and has faith in the word of his employer, and his capability to fulfil his promises. This hope imparts a degree of satisfaction or pleasure. The lawful heir to an estate hopes that, in some future time, he shall enter in to the legal possession thereof; his desire is founded upon a reasonable belief that the law will enforce and maintain his rights to the inheritance; his hope, therefore, is accompanied by faith in the assurances and stability of the law. This hope animates the mind and gives a measure of happiness, unknown to the poor who have no grounds for a similar hope. The Prince of Wales hopes, one day, to be crowned King of Great Britain. This hope is a desire, accompanied by faith in the law which determines the legal successor to the British throne; his birth and antecedents answer the terms prescribed by law; consequently he has both faith and hope. These impart joy, and may,

more or less, influence him in his present acts.

Though hope is desire, yet all desire is not hope; for one may desire or wish for many things, without the least expectation of receiving them; he has nothing on which to found his faith; no promise, no assurance of any kind. His desire may be as strong as though he had hope, but being unaccompanied by faith, it is without hope. The laboring man may toil for a dishonest worthless employer; he desires his wages, but sees no possible means of obtaining them; his desire is undiminished, but his hope is blasted. Both his faith and hope were founded upon that which was unstable, upon deceptive promises. Desire without hope is painful and not pleasurable. In 1865, the Atlantic Cable Company had hope to successfully lay the electric wire across the ocean; this hope was accompanied with a degree of faith which impelled them to make great exertions, and with immense expense. The ship departed and sank in the ocean; the expedition failed, the hope, and the faith being, was blasted, and the

tense desire continued, accompanied by pain instead of pleasure. This pain was in proportion to the interests at stake, and more or less disturbed the repose of millions who were hoping, with much confidence, for immediate success in the great undertaking. But the realization of their hopes was deferred for one year. Hope unrealized, or delayed beyond expectation, imparts pain; as the former diminishes the latter increases. Many expeditions have been planned, at great expense, for the exploration of the immediate vicinity of the north pole; they have hoped to succeed, but their hopes were weak in proportion to the weakness of their belief in overcoming the almost insurmountable obstacles intervening in their pathway. Up to the present time, all have failed, until hopes have become nearly extinguished, yet the intense desire, of reaching the polar point, still remains with all its undiminished force, clearly demonstrating that desire is not always hope, unless accompanied with sufficient evidence for the production of unshaken faith, when it assumes the hopeful phase.

A sinner finds himself under the condemnation of a broken law, exposed to the punishment affixed. He hears the Gospel, learns the conditions of pardon; if he complies with the conditions, he hopes to obtain forgiveness, because of the promise. His desire for pardon is very great, because without it, he has the assurance of him who cannot lie, that he will be punished. This intense desire, accompanied by faith in the conditions, and in the promised pardon, urges him to humbly repent, to confess his sins to God, to make restitution, as far as he has opportunity to do so, to those whom he may have injured, to reform his conduct, his thoughts, his desires, his appetites, in accordance with the law of righteousness, to enter into covenant with God to sin no more, to be baptized in water for the remission of sins: these are the conditions required of the sinner, granted to him as privileges, because of the atoning blood of Christ; during his compliance with these Gospel conditions, he is exercised with both faith and hope: but when he has

fully obeyed them all, even to the ordinance of baptism, he has the assurance of God's word that his sins are remitted; he, therefore, no longer hopes for that which he has already obtained, his hope being swallowed up in the actual possession, and his desire ending in a reality; that is, his faith, so far as remission of sins is concerned, becomes knowledge, and his hope ends in possession. While exercised with faith and hope, in relation to the future blessing of pardon, they imparted joy, and when the blessing is obtained, that joy is greatly increased; he feels no more condemnation, no more guilt, no more fearful looking for of punishment; his sins are washed away; he is justified: it is by faith, hope, and obedience, that the atoning blood of the Lamb is made available in his behalf, so far as to cleanse him from the guilt of his own personal sins. The blood of the atonement does not cleanse the impenitent, neither does it cleanse those who pretend to have faith, but do not render the proper obedience. All hopes, founded upon faith in the blood of the Savior, unaccompanied by repentance and the other Gospel conditions, will never obtain remission of sins; they are false hopes, invented by the devil, to cheat the souls of men, and bring them down to destruction and endless misery.

Having by faith and hope obtained justification, the blessing next desired is the baptism of the Holy Ghost; this cannot be obtained, without having hope; the justified person must desire the Spirit of Truth to take up his abode with him, and must hope, through prayer, and through the ordinance of the laying on of hands, to receive the same. This hope is accompanied by a firm faith in the words of Jesus, who promised to send the Comforter, even the Holy Ghost, upon all those who would yield obedience to the Gospel. Being assured by the word of God, that this baptism is for us, we hope for it, and do not cease our exertions of faith and obedience, until the blessing is received, when faith again becomes knowledge, and hope again ends in actual possession.

We next learn that the office of the Holy Ghost, when received, is to im-

part, among the Saints, a great variety of spiritual gifts. Because of the promise of God, we have faith in relation to these gifts, and greatly desire them, and have hope or expectation of obtaining them. When we are sick, we call for the Elders to pray for and lay hands upon us, to rebuke, in the name of Jesus, our afflictions. We do this, because God has appointed these means for the healing of the sick : during the use of these means, we try and have both faith and hope, and if these are sufficiently great, we are sure to be healed ; again faith is swallowed up in knowledge, and hope ceases in the full possession of the thing hoped for. And thus it is with all other spiritual gifts received in this life : we first hope for them, but when obtained, we no longer hope for the thing possessed.

The Saints, because of God's promise, hope to come forth in the first resurrection : they are determined to be faithful to the end, so as to obtain this great hoped for blessing, the same as they receive all other good gifts in this life. As they increase in every good work, so their hope, in relation to a glorious resurrection, becomes brighter and brighter. Because of the promise of the Father, the Saints also hope to ascend, with their glorified bodies, to inherit the celestial mansions, prepared for them from before the foundation of the world. This hope becomes stronger in proportion to the righteousness of the Saints, and finally becomes as a powerful anchor, reaching within the veil, and taking a firm hold on immortality and eternal life. But when the results of these hopes are realized to their fullest extent, the faith and hope, pertaining to these heavenly things, will be done away, in the overwhelming knowledge, and everlasting enjoyment of the things which were only hoped for in this mortal life.

But when we have obtained immortality and eternal life, there will be many great blessings still in the future, such as the enlargement of our dominions, by the successive creations of worlds ; each prospective world will be a matter of faith and hope with us, until, the reality of its creation, shall place us in the possession of the blessing. Therefore faith and hope are like links in an endless chain ; each link has an end, but there is no end to the successive links : faith and hope in regard to any promised blessing will have an end, but the successive faith and hope in the endless chain of blessings will endure forever. Charity, unlike faith and hope, will have no end : it is not done away, neither diminished, by coming into the actual possession of a blessing. Charity is the everlasting love of God ; it abides in our being, and pervades every part with a fulness of joy.

Despair is the opposite of hope ; and iniquity is the cause of despair ; when a man refuses to repent, his hopes are weakened, and he begins to dwindle in despair, until he yields himself to the spirit of repentance, when both faith and hope begin to revive within him. As wickedness abounds in the heart, so hope diminishes, and despair increases ; and when God forsakes, and entirely withdraws his good spirit, and delivers the ungodly over to the hardness of their hearts, their hopes are blasted, and their despair is perfected, and they become vessels of wrath, doomed to suffer the vengeance of eternal justice. Let the Saints continue to nurture and cultivate faith and hope in their hearts, and clothe themselves with the mantle of charity, that these three great heavenly gifts may abide with them forever, imparting a fulness of eternal life and joy.

There is no art or science that is too difficult for industry to attain to ; it is the gift of tongues, and makes a man understood and valued in all countries, and by all nations. It is the philosopher's stone, that turns all metals, and even stones, into gold, and suffers no want to break into its dwelling. It is the north-west passage, that brings the merchant's ships as soon to him as he can desire. In a word, it conquers all enemies, and makes fortune itself pay contribution.

CHRISTIANITY AMONGST THE JEWS.

(From the Liverpool Mercury, Oct. 16th.)

Last evening the annual meeting of the Liverpool Auxiliary of the London Society for Promoting Christianity amongst the Jews, was held in the College, Shaw-street. There was a large attendance. The Rev. Dr. McNeile presided; and amongst those present were the Venerable Archdeacon of Lincoln, the Rev. W. F. J. Raye, M.A.; and the Revs. C. H. Banning, secretary of the metropolitan association; J. H. Brühl, missionary at Bagdad; Dr. Hodgins, W. Rawson, Dr. Lowe, J. R. Connor, W. V. Hobson, Whalley, Wilfred Leveson, J. W. Bardsley, E. Smith, J. K. F. Ralph, A. Colville, N. B. S. Mathias, D. J. Hirsch, R. Dandy, H. Sutton, W. R. Hunt, R. Hughes, Dr. Taylor, A. Ford, J. Dunkley, H. Woodward; Messrs. H. J. Webster and J. Banning; and Drs. H. Taylor, Lewtas, J. Hakes, and E. Batty.

The proceedings having been opened with prayer,

The Rev. Chairman said — My friends, we are assembled, as you are all aware, on behalf of the London Society for Promoting Christianity amongst the Jews, animated by the same breath of divine love which made the first man a living soul. Jews are fallen creatures as we are, shipwrecked in Adam, and ever since conceived in sin and born in iniquity. Jews are redeemed creatures as we are. The Son of God, himself a Jew according to the flesh, gave himself to be a propitiation for their sins, as for the sins of the whole world. Jews may be saved as we are. The Gospel of Christ is the power of God unto salvation to every one that believeth—to the Jew first, and afterwards to the Gentile. On this simple ground alone we might be content to rest our appeal for the sympathy and generosity of Christians for the support of this our society. From the gentlemen who have kindly undertaken to address you this evening, you will doubtless hear interesting statements in detail of the prin-

ciples of this society. It has been at work now for above half a century, and some who are sceptical as to its success, challenge us to point out results of the work. What has been done? In answer to this, I wish you to consider the impossibility of estimating the success of this society in the same way that we estimate the success of a missionary society to the heathen. Converts from heathenism have no Christian congregations around them, and therefore they are formed into congregations themselves, large or small, as the case may be, and can be pointed out; the number of communicants in each can be told; and thus statistical tables can be supplied of the success of a mission in a heathen land. But the Jews have no land; they are scattered in all lands. Converts from the Jews find a nominal Christian congregation in their immediate neighborhood; they join it, are merged into it, and are lost sight of as converts. They cannot, therefore, be pointed out to the notice of the public; but they are not on that account the less real, neither do they escape the loving notice and cherishing care of the great Head of the Church. (Hear, hear.) To give some little idea, however, of the results that have followed, I may tell you that in London alone there are above 2000 creditable professors of Christianity who were once deemed Jews (applause); that about 90 Jewish converts have been or are clergymen of the Church of England; and that during a succession of years some hundreds of Jewish children have been receiving Christian instruction in schools in Palestine-place, in the parish of Hackney. Plain and practical, however, as these results are, we are not content with them in our advocacy of this peculiar people—wonderful from their beginning hitherto, and to be still more wonderful in their latter end. Objections have been urged against our work on the ground of its com-

parative insignificance, because there are but about 6,000,000 Jews in the world, and there are 600,000,000 heathens. Now, we are well pleased to deal with this objection, because it compels us to take an additional and deeper view of our subject. If the relative importance of the two missions were to be judged of by numbers only, then we must frankly confess that our society and our work would shrink into the diminutive proportion of one per cent. But that is not the case. The great object in view is to bring the whole human race to the saving knowledge of God. Now, by the word of God, our only saving guide and standard, we are plainly assured that the only approach towards this that can be made by missionaries from Christian churches, is the calling of an elect people out of the Gentiles, and that the wholesale work of what St. Paul calls life from the dead to the world is reserved for Jewish instrumentality after the fulness of the Gentile election shall have been brought in, and when the law shall go forth from Sinai, and the word of the Lord from Jerusalem. (Applause.) Salvation in its individual aspect began with the Jews. They had the pre-eminence; and when salvation shall assume national dimensions, the Jews shall again have pre-eminence. Priority of time in the councils of God invest the Jews with superiority of value. Therefore, we do not estimate by numbers only, and therefore not only by all the zeal you have for the six millions of Jews, but by all the anxiety you entertain and all the fervor you cultivate in your own hearts towards the 600 millions of heathen, we invite you to aim at the six millions, for they must come first. You will perceive the force of this argument that I have been using upon the truth of divine prophecy. One of the recent attempts made by sceptical philosophy has been to eliminate what is called the predictive element from the prophetic Scriptures, thereby reducing the Books of the Prophets to nothing more than the moral instruction which they conveyed to their contemporaries, and denying that they contained actual predictions of future events. Our simplest answer is a reference to

the New Testament, which declares again and again the fulfilment, after the lapse of centuries, of predictions contained in the Old. They are one, the work of one Author, who knew the end from the beginning; and they stand or fall together—they must stand or fall together. The Jews, then, are themselves, this moment, standing witnesses for God and for the truth of the prophecies of the Scriptures. They are witnesses for Him in this way—that they are at this moment, just what Moses and the Prophets said they would be, scattered, without a home, without a country, without a government, a by-word, a reproach, and a proverb among all nations. And yet they have not sunk into that entire apostacy which their fathers thought of doing at one period of their history. It came into their minds, when cast away from their God, to become as the heathen themselves, to serve wood and stone; but the Prophet Ezekiel was instructed to tell them that that which came into their minds should not be at all; and that which came into their minds has not been at all. (Hear, hear.) They cannot imitate their neighbors, whether heathens or Greeks or Romans, in setting pictures or images in their places of worship, and kneeling down to say their prayers before them. (Applause.) The Jews have not sunk to such degradation as that: they have not so defiled the name of the living God. They are, then, witnesses for God, as he said they should be. They are witnesses in their position in the world, witnesses against infidelity; and in their practice of worship, they are witnesses against idolatry. Look at this for a moment. They are, I say, in their position in the world, witnesses against unbelief. They are standing witnesses against those disciples of modern thought, as they are pompously called, some of whom write and teach of nature as if she had made herself and managed herself—as if there was in God no power to correct, no power to sustain, no power to alter. These philosophers represent us as in a uniform, stern, iron necessity, without an intelligent or living head. Others, I think, whilst admitting that there is a God, and that he has given

a revelation to man, nevertheless maintain that man's reason, man's mind, man's sense of right, man's perception of what ought to be, man's verifying faculty, must be the final judge of what it was suitable and proper for God to reveal, and what must not be received upon any evidence as if it came from God. These philosophers appeal with readiness to argument drawn, and hastily drawn, from fossils dug out of the bowels of the earth; but they are not so ready to appeal to God's own phenomena on the face of the earth. Here are his own witnesses. How can these gentlemen account for the present state of the Jews? Deny the history of the Bible, and account for the present state of the Jews, after so many centuries of dispersion, if you can. Why, you have the evidence of the truth of the Bible in this very town as you walk the streets. Go forth on the last day of the week. Why are those shops shut? They who possess those shops are as keen to gain money as other men. They are as unwilling to lose their day of business as other men. Why do they shut their shops on the last day of the week? On the first day of the week their shops are shut in deference to the law of our land; but why are they shut on the last day of the week? Because they are keeping the Jewish Sabbath; and in so doing they are testifying before your eyes to the truth of the whole history of the Bible. (Applause.) And you might see more if you watched when the Feast of Tabernacles is kept. I read this very day an account of the keeping of the Feast of Tabernacles on the 24th and 25th of last month, in London, where, notwithstanding the severity of the weather and the pouring rain, the Jews assembled and lived actually out of doors, under very scanty canvas that did not keep the rain from them, keeping the Feast of Tabernacles; and the services were presided over by Dr. Alder, the chief rabbi. They are witnesses in your streets, testimonies against infidelity, standing witnesses for the truth of the word of God. Now, some of you here are acquainted with this particular branch of the subject; and the reason I have for saying so is this: I do not

know how many of our Scripture readers may happen to be in this room at this time, but you are aware that the candidates for our admirable Scripture Readers' Society all undergo an examination before they are appointed. It is a part of my privilege to examine them all, and I invariably ask them what they are able to point to in the way of evidence, if they should happen to meet with a man who should happen to deny the inspiration of the Bible. "An ignorant man, to whom it is in vain to appeal to ancient history, too ignorant to appreciate the fulfilment of prophecy—is there anything that you can point him to in his own town, before his own eyes, in attestation of the truth of the word of God?" and those men who are going about as Scripture readers are all, as far as I know, well acquainted with this argument, and they are all prepared to point the sceptic to the Jew in the street, and the closed Jewish window on Saturday evening; and they are doing good thereby. But the Jews are also by their practice in worship, witnesses for God against idolatry—and not the idolatry of the heathen world only, but the idolatry of Christendom; for marvellous it is, and a standing proof of the utter ruin of mankind—after the deluge had done its work, and the human race had been almost exterminated, the human character was not reclaimed. No sooner did men multiply on the earth, than they all became idolaters; and no sooner was Christianity established on the earth, than it became corrupted by idolatry. The whole face of Christendom is corrupted by idolatry. What an utter proof of the incorrigible character of man's alienation from God! The fair face of Christianity is corrupt, the name of God is dishonored, and the religion of Christ is caricatured. The fantastic dresses and attitudes of old paganism, and the abolished ceremonies and types of abrogated Judaism, are all imported to give a caricature to Christianity; and the result is a direct violation of that second commandment from Mount Sinai which the Jews have been kept from violating, for they do not bow down to wood and stone. (Applause.) Look forward, then, upon the sure word of

prophecy. We anticipate a future for them more wonderful than either the past or present. My friends, this is the crowning point. And thus it is we invest our subject with a magnitude and a majesty in comparison with which the great subjects of the great men of this generation dwindle into comparative insignificance. Our statesmen and our agitators are big with the greatness of Parliamentary reform. Continental statesmen and monarchs are big with the greatness of the unification of Germany, the unification of Italy, the driving of Austria back upon her eastern boundary, the ominous quiescence of France, the insurrection of the Greeks against the Turks, the Eastern question looming in the distance in all its significance, and seeming to shadow forth and beckon at last to England to interfere for the independence of Egypt. These are the gods of European idolatry; these are the topics of cabinet councils; and yet these, all of them, are but as bursting bubbles on the stream of time, compared with that merging of all nationalities, that unification of the whole world under the King of the Jews, the sceptre of righteousness, when all kings shall do him service, when all nations shall bow before him, the one King over the whole earth, and the name honor—the name that is above every name, the glorious name Jesus Christ. (Applause.)

The Rev. Dr. Hodgins, the secretary to the Liverpool auxiliary to the society, then read the financial statement. Before doing so, Dr. Hodgins read a letter from the Earl of Shaftesbury, the president of the society, regretting his inability to attend the meeting. Few things, his lordship wrote, had given him more pleasure than to aid the Jewish cause in the town of Liverpool, but this year it was simply impossible for him to do so, as his engagements were heavy in the extreme. He hoped to be able to be present at the next anniversary. From the treasurer's statement of accounts, it appeared that the total receipts during the year were £829 19s. 8d., of which £790 8s. 9d. had been remitted to the parent society, the balance of £39 10s. 11d. being paid in the expenses of the auxiliary. Last year

the total receipts amounted to only £632 8s. 11d., so that there had been a gratifying increase of £197 18s. 9d. (Applause.) As showing the progress the society had made, so far as it had been represented in churches in Liverpool during the past three years, he might mention that in the year 1864 23 sermons were preached in the society's behalf, in the year 1865 the number increased to 34, and this year the number was 42, but two of these must be deducted, as they come within the coming year.

The Venerable Archdeacon of Lincoln, the Rev. W. F. J. Rye, M.A., said he was afraid that prejudices still existed in regard to the good work they were met to promote. The very fact that prejudices exist struck home to the heart of a minister of Christ, and one connected with such a highly favored branch of the church as the Church of England. (Applause.) Among the causes of the unwillingness which was found to take part in that work, there was a certain lurking antipathy towards the Jewish race. When the Jewish multitude cried, "His blood be on us and on our children," they little foresaw how that cry would revert upon them and their posterity. Having referred to the sentiments entertained towards the Jews in past ages, he asked—What should have been the sentiments of Christians towards the Jews? They should have been met by kindness, by returning good for evil. They knew that the Christian could persecute the Jew. Had any change now taken place in the mind of the Jew towards Jesus and his followers, and had any change taken place in the mind of the Christian towards the Jew? God be thanked, a great change had taken place in the mind of the Jew towards the Christian, certainly in such a country as this. The Jew loves where once he feared, and trusts where once he suspected. He admired Christians even while he thought, in his blindness, that they were the victims of an imposture. Some change had certainly taken place in the mind of the Jew towards Jesus. A kindlier intercourse with Christians had given to the Jew a juster knowledge of Jesus and his doctrine. The circulation of the

Scriptures, translated into the Hebrew language especially for his benefit, had given him an insight into the history of the Savior. Christians had indeed cause to be thankful for such a chance: but was it sufficient? He urged that it was not, and that their aim should be to bring the Jew to look upon Jesus as his Redeemer and his Messiah. (Applause.) Last year the society printed 10,000 copies of the Old Testament in the Hebrew, and nearly 5000 were issued from its depôts. Though in Constantinople alone 80 per cent. of the Jews were provided with copies of the Holy Scriptures, they were informed that not more than 20 per cent. could understand the Scriptures in their own tongue, so as to read them with fluency; and therefore it was important that the Scriptures should be circulated among the Jews, not only in the Hebrew, but in those languages which are spoken in the various countries through which they are scattered. The society which that audience supported supplied the Jews with copies of the Scriptures in those various languages. Two thousand copies of the New Testament, translated into the Hebrew, were printed by the society last year, and it was a very remarkable feature that the Jews in every part of the world showed a readiness to read the New Testament, especially when it was offered to them in their own language. The society's missionaries at Constantinople found, in the course of one year, between 200 and 300 Jews who were more or less acquainted with the New Testament. (Applause.)

The Rev. C. H. Banning, the metropolitan association secretary, was next called upon, and gave an interesting account of the operations of the society at home and abroad. Since they last met in that hall, he said, some of the doors of the Jewish mission had been closed. Bagdad and Abyssinia had both been closed, and he thought, with the lessons of the last few years, the conclusion would be come to that it would not be right that European agencies should be employed any more in the latter country. Referring to the misfortune which had befallen the missionaries in Abyssinia, he said that in May last they were informed that

the missionaries had been released from their captivity; but recent tidings had filled them with sorrow. These missionaries were again in captivity, and a few days ago he read a letter from Mr. Sterne to his wife, speaking of the anxiety of the party with regard to their future, whilst at the same time they asserted their continued confidence in God. Mr. Fladd, who had recently come from Abyssinia, had returned on Tuesday last with a letter and presents from the Queen, and it was hoped his mission to restore the captives to liberty might be attended with success. The society had done a great work in the past, and was doing a great work in the present. It had 33 missionary stations in England, on the continent of Europe, in Asia, and Africa; and engaged in these 134 missionary agents. Some 28 of the seed of Abraham were engaged in spiritual work in the metropolis, of whom six were Scripture readers and city missionaries; seven Christian Jews are engaged as missionaries to their brethren; eight were in different Nonconformist churches, and some eight were engaged as clergymen of the Church of England. Alluding to the foreign work of the society, he said the great German field was occupied by some 40 missionaries. The recent German war had had a deleterious influence on the Jewish mission, but it had also had its advantages, as when the time of trial had come, Jews had gone to the missionaries to seek to know something of those pleasures and joys which the world could not give or take away. There was another phase in which they must regard the war, and that was, it had increased the openings for missionary enterprise. Venice, a year ago, was comparatively closed to missionary enterprise; but it was now Italian, and not Austrian, and wherever the Italian kingdom was extended, there was a fresh entrance for the missionaries. They could scarcely go to a town or village in Germany, where Jews resided, but they would find some Christian proselytes; and he thought those were tokens that God was blessing their work. With reference to the work of the society in the north of Europe and in France, he pointed out that it lacked

the means to send a sufficient number of missionaries to these countries, and asked that it might be assisted.

A collection was then made, after which

The Rev. J. H. Bruhl, a missionary

recently returned from Bagdad, gave an account of his labors in that part of the world; and at the conclusion of his speech, the benediction was pronounced and the meeting terminated.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 27, 1866.

✓ THE JEWISH FUTURE.

We publish, in this number of the STAR, the proceedings of a meeting, held on the 15th inst. by the Liverpool Auxiliary of the London Society for the promotion of Christianity amongst the Jews. Great exertions, during the last half century, have been made to Christianize the Jews. Both the Old and New Testaments have been published in Hebrew, and in the various modern languages of the nations among whom the Jews reside. Missionaries have been sent by the society into many places. The result is, that a few thousand have turned away from the religion of their ancestors, and embraced what is called Christianity. It is said, that these converts now believe that Jesus Christ is the true Messiah. However corrupt modern Christianity may be, it is certainly a good thing to place within the reach of the Jew, the New Testament as well as the Old; it is also a blessing to the Jew to be convinced that the person whom their fathers crucified was indeed the great Prophet, so clearly foretold by Moses. It would also prove a great blessing to the Jew, if he would strictly observe the great moral precepts, so forcibly portrayed in the ancient Gospel. But while the Jew, by his faith in the true Messiah, and by his repentance, ameliorates his condition, he blindly suffers himself to be duped by the perverted corrupt systems of modern Christianity. When his heart is penitent, and the glorious light of the New Testament begins to shine upon his pathway, and the unspeakable blessings of the Gospel begin to look desirable, he looks around, in vain, for Prophets, Revelators, and inspired men; with all the miraculous gifts which characterized New Testament Christianity; but finding no such religion in Christendom, he is flattered, deceived, and hypocritically told, that all these blessings of Christianity are unnecessary,—that it is impious to expect such Gospel gifts in these days. The poor Jew finally is bewildered, and left to doubt the religion of the New Testament, and

in its stead, he is gradually drawn into the whirlpool of sectarianism, under the influence of priestcraft and arch impostors, who have deluded over three hundred millions of the present population of our globe, under the spacious name of Christianity. Well may the Jews lament over such conversions! Well may they regard it, the rankest apostacy from the power and blessings of ancient Bible religion! Far better would it be for him to remain in Judaism, than to make a mock of ancient Christianity, by entering into union with these soul-destroying, powerless, corrupt associations, under the name of Christian churches.

We say to the Jew, read and believe the New Testament, but beware of apostate Christianity. Believe in inspired Apostles and Prophets, but shun all churches who reject them, as you would the gates of hell. Believe in baptism and all Christian ordinances, but reject the pretended authority of all new-revelation deniers, whose ministrations are blasphemy, and whose authority came from beneath. Believe in the great Deliverer who, when the fulness of the Gentiles is come in, shall come out of Zion, and turn away ungodliness from Jacob, and save all Israel. Believe that the God of your fathers will bring forth the stick or writings of Joseph, and unite the same with the Bible—the stick of Judah, and will then gather and save the whole of the twelve tribes, never again to be scattered, but will reject apostate Christendom who pretend to believe only in the stick of Judah. Believe in the everlasting covenant which God has promised to make, which covenant shall reveal the seed of Israel among the Gentiles, and make known their offspring among the people, and cause all the twelve tribes to know the Lord from the least unto the greatest, and restore them to their promised inheritance, while apostate Christendom will be utterly consumed and destroyed from the face of the earth. Believe that when the period of your dispersion is accomplished, God will lift up an Ensign for the nations, on the mountains, from afar, and will speak again, and hiss unto his elect from the ends of the earth, and that then they shall come with speed swiftly, for the Lord shall go before them and be on their rearward. Believe in the Book which God has promised to reveal, which shall be highly esteemed by the deaf who shall hear the words of the same, and which book shall redeem the whole house of Jacob, whose faces then shall no longer wax pale, neither shall they any more be made ashamed; and finally we say, believe in all the predictions of Moses and the Prophets; and look for the marvellous work and wonder which God has promised to perform in causing truth to spring out of the earth, and to whisper out of the ground, and righteousness to look down from heaven. Look for the great latter-day work—the strange work, the Lord's act—his strange act which he will perform in behalf of the chosen seed, and the righteous of all nations.

Then O Jews, and all the house of Israel, rejoice and be exceedingly glad; let your souls be as a watered garden. Remember when God restores Prophets, and Seers, and the Priesthood of your fathers, and purifies the sons of Levi, and restores your judges as at the first, and your counsellors as at the beginning, that then you will be able to discern between the righteous and the wicked, between the restored Priesthood of God, and the abominable, heaven-daring teachers of apostate Christianity. Pray earnestly for the good that is promised to you, and your seed in the latter times. Remember that Zion is to

be built up, before the Messiah comes in his glory—a Zion or kingdom of God among the Gentiles, upon whose dwelling places a literal cloud will rest by day, and the shining of a flaming fire by night. Pray that such a Zion may speedily be built; and that the salvation of Israel may come out of this Zion, that the Lord may turn away the captivity of his people, that Jacob may rejoice and all Israel be made glad.

Do you wish to know and understand the beginnings of so wonderful a work? If so, then cast your eyes westward, unto the land shadowing with wings, and look for Zion on the mountains, and remember the prophecy of Isaiah, that Zion should get up into the high mountains—that the Lord's Ensign for the salvation of Israel, should be upon the mountains, not in Palestine, but lifted up from afar—on a land unto the ends of the earth from the land of Judea. And when you see prophecy upon prophecy being fulfilled, and a multitude of events and signs all pointing to the accomplishment of the same great end, then know of a surety that the Lord God of your fathers has remembered his covenants and promises made to your ancient Prophets, and is laying the great foundation for the redemption and glory of the twelve tribes, and for the universal reign of their long-looked for Messiah.

O. Platt

APPOINTMENT.—Elder Joseph Lawson is appointed to labor as a Traveling Elder on the Isle of Man, under the direction of Elder Robert N. Russell, President of the Liverpool Conference.

OUR ENEMIES—WHO THEY ARE, AND THEIR OBJECT.

(From the *Deseret News*.)

It is not very pleasant to have to recur, every once in a while, to some of the worse characteristics of mankind, which we find continually brought into play against us as a community; but the task is thrust upon us by the force of circumstances. It becomes necessary, at times, to explain our position and views, that we may not be made the objects of misunderstanding, without at least trying to correct erroneous ideas that are disseminated concerning us as a people.

The question is sometimes asked, and asked as if the querist were satisfied that his inquiry was almost needless, "Do you not look upon all Gentiles"—meaning thereby those not of our faith—"as enemies?" Considering that nearly all the Latter-day

Saints were originally members of other churches, and professed other faiths, and that they have near relatives, dear friends, and well-proven acquaintances of honorable minds and characters beyond reproach, the question seems a little absurd. Yet still it is put, and by people who come here imbued with the idea that we are beyond doubt the most wonderful community of industrious and persevering fanatics of whom history furnishes any record; and they seem to think that we, of necessity, look upon everybody who has not professed a belief in the Gospel, as an enemy; and further, that as soon as they do profess such a belief, we view them as the best of friends, members of the company of "the elect." To the question, and to

the conclusions arrived at, we reply by a simple but unqualified No. We do not view every person who holds a faith different from ours as our enemy; and we do not recognize as a friend every one who may become a baptized member of the Church of Christ, until we are satisfied of the sincerity of his motives. That there may be no misunderstanding on these points, we will speak plainly of our enemies, who they are, and what their object is.

Men have come here, and some are here now, with the avowed intent of breaking up and destroying "Mormonism." They have sought, and have openly declared it, to bring trouble upon the people of the Latter-day Saints. They have planned, plotted, combined, and incessantly labored to break up our community; to bring bloodshed and desolation to the homes which, with unparalleled industry, we have wrested from the desert; to destroy our leaders, that the people might become the more easily their prey; to corrupt our wives, sisters and daughters, and spread the curse of the "social sin" throughout our cities and settlements; to become fat at our expense, and thrive on our leanness; to rob us of our homes by force or fraud, and to obliterate "Mormonism" from among mankind.

Those who have come here with such views we look upon as enemies, and so would any people on the face of the earth. We also consider that they who aid them in their efforts to accomplish such designs, are but little better; and we think that every people under the heavens would feel precisely the same. Those who know that they have taken no part in furthering these efforts, may know that they are no enemies of ours, that we do not view them as such, and that we can respect their belief, whatever it may be, in all sincerity, and greet them with cordial good will and the best of feelings.

Men come here and talk of "our city," "our Territory," with the most unqualified assurance, who never added the value of a mouldering 'dobie to the prosperity of the Territory or city. They never did the first thing beyond seeking to do evil, and pursuing the most malevolent and malignant course

against the men who made "our city" and "our Territory" what it is, who settled it before it was recognized United States Territory, and brought it under the government of our fathers. And when attention is called to the acts and to the mendacity of these men, they have not been slow to shout "persecution," "the intolerance of the Mormons," that they might the better accomplish their nefarious purposes. They are known, and their predecessors have been known before them. They are excrescences on the body social, foul blots on human history, and stains upon the character of humanity. They are allowed to live here unmolested; yet, if they were to pursue a similar course with any other people in these western countries, they would soon practically learn what a vigilance committee means. There is no other people with whom we have ever been acquainted, that would bear one-hundredth part that we have borne, and still patiently submit to.

Now, we wish it understood, that when we speak of our enemies, we mean the class to which we have alluded; and when any person wishes to know whether they are referred to in our speaking of enemies, they may easily satisfy themselves by instituting a personal inquiry whether they have acted as such.

If a really honest and impartial man, of a clear mind, were to come here and patiently inquire into matters, he could not but be filled with astonishment at the forbearance manifested by our people in many respects. There is not one right which they can claim as American citizens; but what has been sought to be invaded. The results of their toil and labors have been viewed with envious and covetous eyes; and means have been repeatedly tried to wrest these from them. But they have borne it and much more, of which but little is said; while insult has been added to injury by the hypocritical profession, that the very means by which their ruin was sought to be accomplished, was to bring emancipation and benefit to them. This profession is an insult to the intelligence of a community that have proved their capability for self-government, by controlling themselves

in the face of outrages that would have stirred almost any other people to madness. Yet still the governing principle has been and is patience.

From what source has the testimony that has been so freely printed abroad concerning us, been obtained? Gentlemen have paid a passing visit to this city, spent half an hour with a "Mormon," and spent a day or two soliciting "reliable information" concerning Utah from the enemies of the people, who never took the trouble to inquire farther than that they were "Mormons," and as such were beyond the limits of justice. Then the information thus obtained is paraded as the result of "personal observation" in Utah. It is almost too monstrous for belief, yet it is verily true.

We have in our midst quite a number of so-called Gentiles, and it is very likely a great many more will come here; now, to revert to the question named before. Do we look upon them all as enemies? Certainly not. We send missionaries to the nations of the earth, to invite people to come here who have been raised in other faiths,

and with belief in the creeds of Christendom. We ask them to believe in God and obey his commandments; and if they come here before that invitation reaches them, they will have saved us the labor of sending it to them, for our mission is to preach the Gospel to all the world, whether they come here to hear it, or have it carried to them in the most remote corner of the earth.

In faith and feelings we desire to see all mankind happy, and wish peace and prosperity to all men everywhere, who desire to observe the golden rule, "Do unto others as you would that others should do unto you"—we will add, under like circumstances. We have no hatred against any man or any men on the earth; but we do despise and detest a great many of their actions; and as the action and the man are so closely associated, we must see a radical change in those to whom we have referred, before we can extend to them the courtesy and friendship that we would like to extend to all, irrespective of creed, faith, or opinion.

CORRESPONDENCE.



AMERICA.

Great Salt Lake City, }
Sept. 17, 1866. }

President Brigham Young, jun.

Dear Son,—In company with a number of Elders, I left the city on a visit to our Northern Settlements on Monday, the 3rd instant. Brothers Wilford Woodruff, Geo. A. Smith, and Geo. Q. Cannon, preceded us on Saturday, the 1st instant, for the purpose of holding meetings with the Saints at Farmington and Kay's Ward on Sunday. They awaited my arrival at the latter place, and we then proceeded to Ogden, where we held meetings on Tuesday and Wednesday, the 4th and 5th. These were well attended. The next day, the 6th, we left Ogden and stopped at Willard, and met with the people there; and from there we drove to Brigham City, where we also held a meeting with the Saints.

The next day—Friday, the 7th—we left Brigham City, and held meeting at Wellsville, while en route to Logan. At this latter place we held meetings Saturday and Sunday, the 8th and 9th. On our return from Cache Valley, we held meetings at Brigham City and Ogden, and arrived at home on Wednesday, the 12th. This trip has been exceedingly pleasant; an excellent spirit has pervaded all the meetings, and the teachings have been to the point, and adapted to the circumstances of the people. Health and peace are enjoyed in all the Settlements which we visited. The crops are excellent—the earth having yielded a most bountiful and gratifying harvest to repay the husbandman for his toil. The grain has been affected by rust in many places through the heavy rains.

The work on the new Tabernacle is progressing very favorably, and would

be pushed ahead with greater speed than at present, if we could procure the needed material. The rains that we have had, damaged the roads in the kanyons so very much, that the labor of getting out lumber has been much retarded.

We have had no more quiet time for years in the Territory, than we are having at present. No thanks to the wicked for this; for our enemies have been untiring in their efforts to bring about our overthrow. Their labors have been attended with no success this year, and if we continue to do right, their machinations will all be fruitless in the future as in the past.

We had a very interesting time yesterday at our meeting at the Bowery. Ten of the young men who have been missionaries in Europe spoke on the Stand, to the edification and great pleasure of all who listened to them.

They were: Harrison T. Shurtleff, Joseph H. Felt, S. L. Sprague, jun., S. H. Hill, J. A. Cunningham, W. W. Riter, Hyrum P. Folsom, Joshua K. Whitney, Oscar F. Lyons, and Eld-nathan Eldridge, jun. These young men were well known before they left here, and the change that has been effected by the faithful discharge of their duties, is apparent to every one.

Our expenses are very heavy this season, through bringing out so large an emigration, and I feel desirous that the Tithing should be urged upon the people, and that, when paid, every person should receive their proper credit, and not one cent be used for expenses, without a strict account being kept.

With love to yourself, brothers Orson and Franklin, John W., and the other Elders, I remain your father,

BRIGHAM YOUNG.

SUMMARY OF NEWS.

INDIA.—The following is an extract from a private letter from the district of Chumparun, regarding which the Board of Revenue had been furnishing the most favorable reports of improvement. "To the facts contained in this letter we may add (says the *Englishman*, of Sept. 7th) that an epidemic cholera is sweeping away the population of entire villages:—"Famine daily becoming worse, and I might have said deaths more numerous. Coming in the other morning from Murkottah, I saw two dead bodies within 300 yards of the place, the dogs eating them leisurely, whilst vultures looked on. Two miles on, at a village named Murpha, I saw part of a human body being devoured by two dogs; the flesh was quite red, and in fact bloody; the right hand was resting on the forehead, partially on the left side. I really do believe the dogs commenced their ghastly banquet whilst breath was in the body. At a bazaar named Poonagah, I saw three dead bodies in one line—I should say father, mother, and daughter; they appeared to have died within a few minutes of each other; they looked as if asleep. Little to the north of these I saw two more bodies. I did not examine them; their bare legs told their own tale. About half a mile further on, at a village named Soroul Sooltan, I saw another body, the vultures finishing what the dogs had left. From thence nothing more, except occasional bad smells. New grain is coming in, but it will be of little help to the starving wretches: they have not the means of buying, consequently must live on charity. As the Budday crop in this part of the district is very small in comparison to the Aughanee or paddy, the ryots will have much difficulty in supporting their own families; besides, the Mahajun who advanced them grain, will weigh off his share from the turn-out, so that very little will be left for the ryots, so that the distress will be almost as bad as it is until the end of December. Should Government cease to assist the starving wretches, under the impression that the new crop will alleviate their sufferings, the result will be death to an unheard-of degree. If you have a voice in

the matter, I hope you will advocate the relief to continue to the north of the district. To the south the Budday crops are heavy, and grain comparatively cheap.

TURKEY.—Constantinople has been visited by such a rain and thunder storm as has not swept over the Bosphorus for 30 years. Commencing about 9 p.m. on Tuesday (the 25th ult.), it deepened about midnight into a perfect tempest of wind and rain, lit up by rapidly-succeeding waves, rather than flashes, of lightning, followed by volleys of thunder such as are rarely heard in these latitudes. From the Black Sea to far down the Marmora seaboard, the deluge poured and thunder pealed till morning, in all for about 11 hours, during which immense damage was done in nearly every quarter of the capital, and in most of the Bosphorus villages. In Buyukderé and Therapia, several houses were swept bodily away, and innumerable others deluged through their driven-in roofs. In the latter village, some of the British embassy servants, lodged in a building behind the palace, had a narrow escape from being drowned in their beds, the torrent having swept in from the hill behind with the force of a waterfall which no barricading could resist. Lower down, at Armaoutkeui, much damage was also done; but the valley of Ortakeui suffered still more severely. Pouring from all sides into the ravine that divides the village, the water rolled into the dry river bed below in a volume which speedily filled and overflowed the narrow passage, whence it swept into and through the low hovels on either side, flooding the whole, and washing many off their frail foundations into the passing torrent, and on it, wrecked and shivered, into the Bosphorus. Five lives were, it is said, lost at this point, two of the victims having been drowned in their houses, and the others swept out into the strait. Several horses and other animals also perished. Down in the capital itself the mischief done was chiefly confined to damaged roof and flooded upper rooms; but up the Horn, at Haskeui and Eyoub, the results were much more disastrous. At the latter village, the quarter called Yenimahalé was nearly altogether destroyed, not merely wooden houses, but solid walls having been levelled by the torrent that rolled down the Gumouchsou like a mill-race. Here again several lives were lost, no fewer than seven bodies having, it is said, been found amongst the ruins swept over by the torrent, or in the Horn adjoining. Across on the Asiatic coast, and at the Prince's Islands, the storm raged with similar fury, but we have received no details of its ravages on that side of the strait.—*Levant Herald*.

PALERMO.—A further report of the royal commissioner in Palermo appears in the official *Gazette* of Turin. The following extract from that document asserts the perpetration of acts so fiendish in their character, that it is to be hoped, for the credit of human nature in general, and in particular for that phase of it which exists in our own civilized quarter of the globe, that there is very great exaggeration in the statement of facts:—"A large number of agents of the public force were massacred in a brutal manner. An artilleryman was found crucified in the Vittoria quarter; the eyes of the unfortunate man had been torn out, and he had been mutilated in a horrible manner. Near Saint Antoine a carbinier who had refused to cry out "The republic forever," was stunned by a blow on the head, and then thrown on to a burning pile which the monks of the convent had lighted. At the gates of the convent and at Montereale, the flesh of the carbiniers killed was sold at so much the piece. Almost all the religious houses gave an asylum to the rebels. The monks fired on the soldiers; at the Royal palace the White Benedictines were seen to aim from the windows at the troops, and when a shot told they cried out, 'Viva Santa Rosalia!' At Misilmeri some horrible massacres took place. A local guard named Sartorio was condemned by the rebels to be torn to pieces with the teeth, and the women undertook the execution of the fearful sentence. The man was bound, and the women, having been let loose upon him, tore strips of flesh from his body and limbs. He was soon a horrible and bleeding mass, suffering tortures which cannot be described. Almost all the religious houses were centres of reaction, and to them must be attributed the misfortunes of Palermo."